

Term 3 Holiday Homework History

Please complete a source analysis using the document for two sources in the booklet.

Please complete the table on consequences of first contact. 5 dot points in each column and a paragraph in the last section.

Effects of Contact



Source 1.1
Artist's original sketch of the historical painting in oils by Algernon Talmage, R.A., "The Founding of Australia."



Source 1.2
1818 painting of an Aboriginal group found in Canada in 2011.
(The Daily Telegraph) Image 2 of 2



Source 1.3
Corroboree c. 1840
oil on canvas; 55.5 x 69.4 cm
Rex Nan Kivell Collection

Australia's Dark Past

Australia had previously been settled by Aborigines; like the Native Americans, these people were dispossessed, hunted, misused and sometimes murdered. By the 1870s there were no Aborigines at all left in Tasmania. (Black, J 2002)

Hunters and food-gatherers in an inhospitable land of low rainfall, they had no animals that could be domesticated. Semi-nomadic, they roamed within set areas, in domains they called (and still call) their "country". Their way of life precluded a rich material culture, yet it wasn't "primitive" in the disparaging sense in which so many observers noted, and still note, their "lack of alphabet" and alleged "lack of arts, science and invention". Their stone-tool technology predates European and Asian usage by thousands of years. Aboriginal social organisation was highly complicated, their religion deep and complex, their art and myths rich and varied. Of note was their strong and foolproof system of incest prohibition, their system of kinship, reciprocity, and child-rearing. United by religious and totemic ties, Aborigines held their land in trust, collectively and in perpetuity. Within the various social units, kinship implied certain behaviour and reciprocal responsibilities. Patterns of social interaction were tightly prescribed, co-operation within each group was high, and group sanctions, by way of punishment for breach of rules, were harsh.

There was no formal political organisation, but there was a strong sense of adjudication of disputes. They had a reign of social law. It was their lack of outwardly visible political organisation - the absence of what western society sees as the prerequisites of governance, namely, a system resembling a state, or organs akin to a legislature, a judiciary, an executive - that placed Aborigines at a huge disadvantage in confrontation with white settlement.

The Aboriginal experience includes both genocide in the Convention's sense of the crime and a litany of deprivation. Deprivation is not necessarily genocide as such, and we need to look at both phenomena.

Some 120 years ago, the English novelist Anthony Trollope visited Australia. "There has been some rough work", he wrote:

We have taken away their land, have destroyed their food, made them subject to our laws, which are antagonistic to their habits and traditions, have endeavoured to make them subject to our tastes, which they hate, have massacred them when they defended themselves and their possessions after their own fashion, and have taught them by hard warfare to acknowledge us to be their master.

By 1911, 123 years after settlement, the "rough work" had reduced the Aboriginal population to 31,000. Much of this discussion paper examines and explains that catastrophic reduction. The 1996 census shows a tenfold increase, to 352,970 people, 1.97 per cent of the total population, identifying as Aboriginal or Islander, of whom 314,120 are Aborigines, 28,744 are Torres Strait Islanders and possibly 10,106 are "both", that is, Aboriginal and/or Torres Strait or South Sea Islanders. The Torres Strait people have a different history and a different culture from Aborigines. Administered by Queensland, they were not allowed on the mainland until 1947. Generally they have been treated as Aborigines, but as of 1990 they were given an official voice as a distinct people. Between 10,000 and 12,000 in number, the South Sea Islanders have long struggled for a separate identity, one that only began to be accorded them officially in 1994.

They are descendants of men who were "blackbirded", that is, tricked or kidnapped to be brought into Australia to work as "indentured labourers" in the sugar-cane fields between 1863 and 1904. The imperial *Pacific Islanders Protection Act 1872* ("The Kidnapping Act") made such behaviour a crime, but didn't stop the practice: the last kidnapping was reported in 1894. About 68 per cent of black Australians now live in major and smaller urban centres; 32 per cent remain in rural and remote areas.

The upsurge in numbers is due to several factors: we no longer kill Aborigines with gun and poison; we have eliminated smallpox and similar plagues that decimated the tribes; we have radically reduced the forced removal of children and the practice of forced assimilation; health and medical services have alleviated some, but by no means all, the factors causing high infant mortality and short life expectation; we have very much better census questions (Aborigines were only counted in the census as of 1971, and only counted "properly" from 1986); and Aborigines and Islanders, in a greater climate of human rights, have been a little more willing to self-identity than hitherto.

(Tatz n.d., *Genocide in Australia*, <http://www.kooriweb.org/gst/genocide/tatz.html#2> [Accessed 2nd November 2011])

Australian Aborigines suffered Genocide at the hands of the European invaders in the 19th and 20th centuries. The Indigenous population dropped from about 1 million to 0.1 million in the first century after the invasion in 1788, mainly through violence, dispossession, deprivation and introduced disease. The last massacres of Aborigines occurred in the 1920s. Throughout much of the 20th century there was a policy of forcibly removing Aboriginal children from their mothers, a systematic genocidal policy involving the removal of perhaps 0.1 million children. This practice ended in the 1970s.

(N.A.N.D)



Mounted Police and Blacks, 1852, Godfrey Charles Mundy

Killing of Sheep

Sheep ate the grasses, so there was less food for the native Australian animals. Trees were chopped down to make room for more and more sheep and cattle. Europeans also took over the watercourses. The homesteads were built near them and the sheep drank from them. Pests such as rabbits and prickly pear were introduced from overseas. These destroyed the delicate balance of nature.

In many places, the Aborigines were prepared to share but they wanted something in return. Some squatters gave them flour, sugar and tea, but this made the Aborigines' diet worse. Other squatters gave them nothing, so the Aborigines took food from them. They killed and ate sheep and cattle and raided the squatters' huts. However, the squatters considered the Aborigines to be sheep stealers who needed to be punished and this eventually led to violence. The lack of European women in the country meant that European men tended to turn to Aboriginal women for female company. This often involved the kidnapping and rape of women and girls. Many European men thought that this was acceptable behaviour. When Aboriginal people objected, they were often shot or fighting broke out.

Old Dalaipi gives an Aboriginal version of what happened to his people.

Source 3.3.4

We were hunted from our ground, shot, poisoned and had our daughters, sisters and wives taken from us. . . what a number were poisoned at Kilcoy. They stole our ground where we used to get food, and when we got hungry and took a bit of flour or killed a bullock to eat, they shot us or poisoned us. All they give us now for our land is a blanket once a year.

Evaluating

Sources

Title:

Creator:

Type of source:

Date of creation:

WHO

What do you know about the person who created this source?

Think about:

- age
- gender
- occupation
 - position in society
 - religious background.

WHEN

What was life like when this source was created?

Think about:

- significant events
- political environment
- common prejudices
- social norms.

WHY

What is the creator's purpose? Why did they create this work?

Was it to:

- influence people?
- sell something?
- tell their version of events?

Intended and Unintended

Intended	Unintended
Positive or Negative:	